HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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SLAVERY.

[From the Friend of Man.]

Gerrit Smith's Letter to Rev. Lyman Beecher, D. D.

PETERBORO', June 29, 1836.

Rev. Dr. Beecher,

MY DEAR SIR,—I am not writing this letter to the Rev. Dr. Baxter, nor to the author of the article on slavery in the April number of the Repository, both of whom find a justification for slavery in the Bible,—nor to the Rev. Mr. Plummer, who compares his colored brethren to frogs:—but this letter is addressed to one who would rather that his tongue should cleave to the roof of his mouth than that it should be employed in a scriptural defence of such an abomination, as American slavery. To take up, therefore, any portion of this letter with proofs that the African is a man, and entitled accordingly to a brother's place in the heart of every other man; and with proofs that nothing can be more abhorrent than American slavery to the genius of Christianity—would be not only superfluous, but fraught with insult to your understanding, and would imply a doubt of the goodness of you heart.

I fully believe in the truth of your declaration, that, 'it is a libel on [you] to say that [you] are not the black man's friend:' and I have no doubt that the elevation of the colored race is amongst the prominent objects of your most fervent prayers. But still, in respect to the subject of slavery, 'I have a few things against thee.' In the speech you delivered at a late Colonization meeting in Pittsburg, you say, that you are 'the decided friend of emancipation:' but immediately after you show, that it is a *future* and not a *present* emancipation, which has enlisted your friendship. You are for emancipation —*but not yet*. Now, if I were standing by, whilst you were laboring to bring a fellow sinner to repentence, and, instead of countenancing your solemn and urgent exhortation, should relieve his pressed conscience by telling him, 'not yet'—you would not be likely to number me amongst the advocates of the doctrine of Bible repentance. But, sir, you are as truly in my way, as in that case, I should be in yours. I have been laboring, not a little, for the last two or three years, to bring my countrymen to repent of the sin of slaveholding. All this time, however, numberless voices, and amongst them your own authoritative voice, have been exclaiming in the ears of those whom I would be instrumental in moving to repentance, 'Not yet'—'there will be a more convenient season.' Nor, is it at all strange that the slaveholder, like other sinners under such circumstances, should welcome relief to his conscience, and scorn to be troubled by me, whilst wiser and better men were at hand, to soothe and flatter him. Now what would be true of you and me on this point, may with equal propriety be affirmed of the interference of the Colonization with the Anti-Slavery Society. Whilst it is the principal endeavor of one of these Societies to make the slaveholder repent, the other is engaged in holding him back, and in persuading him that the 'convenient season' for repenting is *not yet*. And this being true, the opinion in your speech, that the two Societies 'may very safely let each other alone' is unreasonable. The opposition of the Anti-Slavery to the Colonization Society is as defensible and dutiful as its foundation doctrine of 'immediate repentance' is just; and never, whilst one Society continues to war upon that doctrine, and the other to cling to it, can there be and honest and thorough reconciliation between them. Whatever the Colonization Society may have been, or may yet be, it is now trampling on its constitution, by which the free people of color in our country are made the only object of its concern:—it is meddling directly and extensively with the question of slavery:—it is, in fact, an Anti-Abolition Society,* and the slaveholders most effectual shield. This being its present character, I feel as much bound to oppose it, as to oppose slavery itself. What unbiassed person, who attended the late meeting of the New-York City Colonization Society, and witnessed its heartless merry-making, at the expense of the abolitionists and of the millions of our crushed colored brethren, but must have felt, that the Colonization Society had joined hands with slavery. It was a matter of astonishment to hundreds, that the venerable and excellent man, who presided at the meeting—the no less worthy divine who opened it with prayer—and the beloved old Christian who read the Report, could sanction the buffoonery, and scurrility, and wickedness, which abounded on that occasion. The sanction was in their presence only. I will not believe that it was in their hearts. What a contrast did that meeting furnish to the serious and tender spirit which characterized the meeting of the Anti-Slavery Society the previous morning.

The gentleman who preceded you in the Pittsburgh meeting, pronounced 'immediate emancipation one of the maddest schemes.' Were I to affect agreement with him on the subject of slavery, or indeed any thing short of a total disagreement, would you not have reason to despise me for such affectation, and for such infidelity to my professed principles? But wherein can our two Societies 'walk together,' any more than this gentleman and myself!

To return to your stand against repentance of the sin of slaveholding—will you condescend to inform the public how that stand is reconcilable with our holy religion? Surely, it is not, because so many are guilty of the sin in question. That is the doctrine of Judge Lawless of Missouri. Be his alone the honor of the discovery that, whether men are to be tolerated in a crime, depends, exclusively, on the number committing it. What a welcome expounder of the laws and teacher of ethics must this same Judge be to our slaveholders and to every other class of transgressors, who are out able to swell their numbers above the *topline* of accountability prescribed in his honor's charge to the Grand Jury! Nor do you, I trust, object to our touching slavery, on the grounds, that human laws have taken it under their protection. This is the doctrine of the General Assembly's Committee:—a doctrine, which tells the Devil, that whenever his Majesty would place a sin entirely out of the reach of the Church, he has nothing to do, but to embody it in a legal enactment or a political compact, and it is thenceforth sanctified and unassailable. Why is it then, that you object to repentance of the sin of slaveholding? If a member of your family were guilty of but one of the awful crimes chargeable on American Slavery, such as adultery, theft or murder, you would labor, day and night, to bring him to repentance. But let him be guilty of them all;—or, in other words, let him turn slaveholder, and thus become responsible for the system, which sanctions them all—and your lips are sealed, unless it be to say 'not yet,' when others are urging him to repent. How is this? Do these great sins, when they become the ingredients of a compound, neutralize each other, and thus leave the slaveholder nothing to repent of? But, I cannot believe, that you regard the institution of American slavery, either for this or for any other reason, to be sinless. You, doubtless look upon it to be the most crying sin on earth.

Somewhat more in relation to the Colonization Society. It is presumed, that you desire to see the improvement in the character of the Society, which I desired to see, and which, along with my friend Leonard Bacon and others, I labored, in vain, to effect. Until this improvement takes place—at least, until the Society cease to meddle with slavery, it will be unworthy of patronage. But were if to become faultless on the score of my former complaints of it, there would still remain a question, whether it should be patronized, whilst American slavery endures. This question I submit to your consideration. It may not have had much attention from you. Until recently it has had very little from myself. The question is this: 'Is it right to induce a portion of the colored people of this country to turn their backs on their brethren in bonds; to go to a returnless distance from them, and to enter upon the creation of new interests and attachments, which are calculated to efface the recollection of those left behind them?' We must remember too, that this is the only portion of that unhappy population, which is at liberty to remonstrate against the cruelty and wickedness of oppression, and to plead for the exercise of mercy. Those, for whom they are required to open their mouths, are not permitted to speak for themselves:—and we must remember too, that amongst these dumb ones, whose cause we should thereby deprive of its most natural advocates, are, in innumerable instances, the fathers, mothers, children, brothers, sisters, of those whom we propose to carry away.

Were we, our families, and neighbors, to be carried captive into a foreign land, and were you and I to be released from bondage, would it be natural and right in us to separate ourselves by thousands of miles and forever, from our friends and kindred, still pining under the yoke of slavery? or, would it not be a more humane and suitable use of our liberty to cleave to those beloved sufferers—to study the consolation of their aching hearts—and to be getting up every righteous appeal in their behalf to their guilty oppressors? But what would be fit in such a case is equally fit in the case of our colored brethren—for, though they have a colored skin, they are still men, and 'men of like passions with ourselves.'

I would not say, that there is, in the consideration I here present, a fatal objection to the Colonization scheme. There is certainly, however, enough in it to lead us to inquire, whether we are clearly doing right, and as we would be done by, when we labor to induce our free people of color to desert their enslaved brethren. There is certainly enough in it to excuse the following resolution:

'*Resolved*, That we never will separate ourselves, voluntarily, from the slave population of our country. They are our brethren by the ties of consanguinity, of suffering and of wrong; and we feel that there is more virtue in suffering privations with them than in enjoying fancied advantages for a season.'

This resolution (and no meeting, either of blacks of whites, ever passed one more honorable to human nature) was carried unanimously in a meeting of thousands of the colored people of Philadelphia, held immediately after the organization of the American Colonization Society.

James Bradley, the colored youth, who was formerly your pupil exclaimed: 'Even liberty is bitter to me, while my brethren remain in bondage.' With a heavy heart would he cross the ocean for a new home. Indeed, whilst such a noble sentiment lived within him, he could not expatriate himself. But there are thousands of our free colored people, in whom a similar sentiment lives. They will never leave their brethren under the yoke. Were they to yield to any persuasions, or any temptations to do so, they would soon repent, and stamp themselves with the basest treachery. They are the men most needed to remain here; to stand up in the midst of this nation of oppressors, and plead for the oppressed. God be praised, that some of them have already been encouraged to break their modest silence; and that their Fortens and Purvises and Wrights are bringing the claims of their broken-hearted brethren before the largest assemblies with an effect not to be equalled by the more logical and polished eloquence of our Birney and Weld. It is manifest too, that they are just the description of men most suitable, if not indeed indispensable, to lay the foundations of a happy and glorious Christian Empire in Africa. But they cannot be obtained 'while their brethren remain in bondage.' Abolish slavery however, and not a few of them would hasten to engage in the work. Every day strengthens my conviction, that it never will be prosecuted with great success, until slavery be abolished.

You say in your speech: 'I know no reason why he (the colored person) should toil for me, or for any other man without reward; and such is the general feeling among all Christians and republicans.' Now we know, that 'labor without wages'—'toil without reward'—is the doctrine of nearly the whole South. Do you mean to say, that the whole South is nearly destitute of 'Christians and republicans?' I have nothing to say in favor of southern republicans. Indeed, it is as difficult to form a conception of slaveholding republicans, as of 'white black birds.' But, I know, that there are Christians in the South—many and precious Christians; and I am happy in believing, that God is waking them up, through the agency of the Anti-Slavery Society, to the sin of this doctrine of 'labor without wages.' But, you did not say what you did, to show that Christians and republicans are few at the South; but you said it, (and I am sorry for it,) to favor the opinion, that the wrongs and robbery of the slave system—the system of 'labor without wages'—are generally abhorred at the South, as well as at the North. That this opinion is utterly erroneous, the pro-slavery expressions of our legislative and ecclesiastical bodies abundantly testify.

You go on to say, in connection with the foregoing quotation from your speech: 'But we must act according to the principles of human nature.' If you mean by this, that we must act with reference to the laws of the human mind—act with the sense, that we are men, and that they, on whom we are acting, are men—then, you have done no more than to enjoin a very obvious duty. It is to be regretted, that you used this language on such an occasion, inasmuch as you will be interpreted (misinterpreted, no doubt) to chime in with that herd of declaimers, who tell us: 'we must take things as they are'—'take men as we find them'—and who mean by this, that the reformer must be somewhat indulgent to the depravity of the world, and consent to an unprincipled accommodation to it. Wicked men stoutly resist pure truth; and because they do, a certain class of physicians recommend its dilution, so far as to make it tolerable to their patients. Our pro-slavery doctors prescribe very much on this principle. I have just seen, that Gov. Hill is one of these doctors, and that, in his late message to the New-Hampshire Legislature, he builds up his argument against the abolitionists on the doctrine that 'We must take things as they are—not as we would have them to be.' Amazing as it is, this is precisely his language. Be careful, my dear sir, lest you give these doctors an occasion for claiming you to be of their number.

The sentence in your speech, immediately following that, on which I have just remarked, expresses so gross an absurdity, that I conclude the reporter or printer has wronged you. This sentence is: 'Even admitting it to be the duty of the slaveholder to set him free, it is not my duty to press him to do so, unless it will be for the good of the injured.' Could I believe, that this sentence fell from your lips, I should be constrained to believe that the previous one ought to be interpreted in its worst sense, and that you have come to think, along with Isaac Hill, that 'we must take things as they are,' and be content to have them remain so.

I am half afraid, my dear sir, that you will think it unpardonably impudent in a layman to hint at even the possibility of unsoundness in your ethics. My attitude towards you on this occasion reminds me of that taken in the National Temperance Convention by the delegate of an Apprentice's Society towards the Rev. Dr. Cathcart. The venerable doctor defended the morality of the rum traffic, and the unlearned stripling had the temerity to confront him.—The curious collision produced Robert Breckenridge's ever memorable remark, that, 'in these strange times, it is not at all surprising to see the theology of a doctor of divinity, called in question by an apprentice.' Nor are the times any less 'strange' now, than they were then. D. D's are still to be found on the side of rum; and slavery seems to be the very pet and protege of most of them. The most formidable obstacle to our efforts for the abolition of slavery is to be found in the titled divines, who, some from their occupation of our city pulpits, and others from their connection with our public schools, exert a wide and commanding influence.—From these high places the doctrine is sounded out long and loud, that slavery is not sin. Awful, as the authority, in which it is intrenched, yet so pernicious and abominable is the doctrine, that for the want of better assailants, laymen feel themselves compelled to attack it. This we would not do, had we an array of doctors of divinity on our side;—but these dignitaries are slow to unite their honor unto our assembly, and we must do the best we can without them.

I will call your attention to the next sentence in your speech, and then close this already too protracted letter. 'I wish to do better for the colored man than to turn him out free among white men.' I do not doubt the perfect sincerity and benevolence, with which you said this. But, sir, you have never in your life spoken a sentence, which favors a doctrine more wrongful and ruinous to man, than does this sentence along with others in the same paragraph. In this paragraph you recognize the doctrine, that one person may strip another of his inalienable rights, and subject him to his absolute disposal:—the doctrine, indeed, that man has no inalienable rights. Against such a doctrine every friend of God and man should enter his decided, solemn protest. I care not if it be 'to do better for' him than others would do for him, or than he would do for himself; you wrong him—his noble nature—and his Maker, when you take him into your keeping, and supercede his self-control. Every inherent right of man cries out to the invader: 'Hitherto shalt thou come, but no further;' and wo to him, who tramples upon the admonition. The slaveholder justifies himself in holding his fellow-man in bondage, on the ground, that his slave is not competent to take care of himself. He says, in your language, I can do 'better for him, than he can for himself.' Oh how lamentable is it, that the slaveholder should have the authority of Lyman Beecher for this man-crushing, God-defying doctrine, that man is without inalienable rights!—Hasten, my dear sir, to repudiate—to publish your execrations of a doctrine so entirely at war with man's nature and God's claims. Come forth the fearless defender of the principle, that the rightful owner and governor of a man—of his thoughts, words, and actions—is himself. You know, as well as you know your alphabet, that the opposite principle is utterly subversive of the relations, which God has established between Himself and man; and that, if it be true, that a fellow-man may rightfully be my owner and governor, I am not accountable to my Maker.

I love and admire you. Tens of thousands love and admire you. The noble sentiments of your lips and pen have burned in the bosom of every philanthropist and patriot in this nation. No man is heard with more interest and submission than yourself. Thence the greater regret, that the influence of your name should be on the side of the oppressor. May you soon transfer it to the side of the oppressed: and may the hand which struck the earliest and mightiest blows upon the monster intemperance, soon apply its undiminished power to overthrow the greater monster slavery. Let me say, however, that when it is considered how rare—how almost unknown—is the magnanimity, which leads a great and admired man to undergo and avow an important change in his opinions, and break off from his party—there is but too much reason to fear, that you so dangerously great and admired, will be among the last to 'cry aloud and spare not' against the sin of slavery.

With great respect, yours,
GERRIT SMITH.

* I am aware, that the Colonization Society denies that it is, in its character or influence, an Anti-Abolition Society. The design of the first article in the May No. of the African Repository is to refute this charge. There is a somewhat amusing illustration of the force of habit in the fact that on the very next page after the above article, the anti-abolition spirit of this periodical breaks out in praise of a letter, in which the advocates of abolition are modestly and charitably set down as enemies to the civil government and traitors to their country. And if we wanted further evidence of the strong tendency of this spirit to betray itself, we have it in the same number of the Repository, where an account is given of a Will, which provides for the continued bondage of the testator's 170 slaves during the life of his child, and for the sale of them and their children after her death, provided a certain number and description of them be unwilling to go to Africa. The account is headed, 'Munificent Bequest'—because the avails of this sale of God's image in the persons of probably several hundreds of the testator's brethren, are to go to the endowment of an institution of learning in Africa. We pity the darkness and delusion, under which a slaveholder can make such a will. But the conductors of a professedly benevolent, and at times, even professedly Anti-Slavery Society, who can eulogize it, merit not only our pity, but our severest reproof.

Address to Females.

We make the following extract from the address of the "Female Anti-Slavery Society of Muskingham County, Ohio," to the females of that State. It is an eloquent production, and will be read, we doubt not, by the Ladies of New-Hampshire with interest and profit.

The capital of our nation is the citadel of slavery. There, sanctioned by our laws, and protected by our national banner, the demon scoffs in proud defiance at every effort for his overthrow; and there he will remain entrenched, scattering his blighting influence over the land, until the outposts are secured, and such an expression of hostility and intolerance shall have been sent up, from the people of the free states, as to call for his speedy and effectual banishment. Ohio is one of these outposts, and we rejoice that such effective measures are in operation to rescue it from the hands of the enemy. Nor are we to be bantered from the field because we are *women*. *Women* are in captivity and degradation, subject to the most cruel and humiliating bondage; and this, too, without the power to plead their own cause, or appeal to the virtuous and humane, for protection from insult and outrage. This is enough to call forth our sympathies, and nerve our souls, if need be, for persecution and conflict. Taunt and obloquy have already been heaped upon us, and the sphere of female action has been so narrowed down, as to cause us sometimes to inquire, if the shadows of the dark ages are returning to dim our hemisphere, and shut out the faint glimmerings of millennial glory? In that day of the Lord, the coming of which is so often the burden of the Christian's prayer, it hath been predicted, that, not our sons only, but our daughters shall prophesy, and upon the servants and handmaidens, in those days, God will pour out his Spirit. If women are to be sharers in the gifts and blessings of that glorious era, surely it must be our duty, as well as privilege, to be auxiliaries in accelerating it. And what more glorious harbinger, we ask, do the signs of the times require, than the breaking of the oppressor's rod, to indicate, that the reign of the Prince of Peace is soon to be established? Let us labor, then, with untiring vigor, in behalf of the poor captives in our land, fully convinced, that women are not excused from obedience to the Apostolic injunction, "*Remember them that are in bonds as bound with them.*"

As we have before remarked, the District of Columbia is the strong hold of slavery—we may despair of accomplishing any thing for its overthrow, so long as the capital of a nation is the grand depot of the domestic slave trade, and the traffic in human flesh is unforbidden by the Government. We know that our statesmen and our legislators, yea, even those who are set for the defence of the gospel, have raised the cry of *unconstitutional interference*, against the measure we are recommending. But we have yet to learn that human law is paramount to the divine, and that, whenever any people shall act in opposition to the revealed will of God, we may not earnestly and respectfully remonstrate. If such be, indeed, the fact, that while we are living under a government which tolerates the most iniquitous system of despotism ever practised under heaven, that government possesses within itself no redeeming principle, then it is surely time that the people should speak out where law is dumb, and legislation powerless. To petition for the removal of an evil, is but one mode for expressing our detestation of it. By this measure we shall at least clear our skirts of the blood of souls, and we would fain hope, that as truth, when properly presented, has the promise of victory, it will in this case "prove mighty through God to the pulling down of strong holds."

We have also a deep personal interest in this matter, and it has so much connection with the fire-side and the nursery, that we hope our enemies even will do us the justice to acknowledge, that it forms a very laudable apology for female action.

In their zeal to perpetuate the "peculiar system" of the South, and to extend its delusive blessings, a slave-holding aristocracy has recommended its establishment to their free neighbors. And we would ask, in view of the unexpected, yet unequivocal development recently made of the slaveholding spirit among ourselves, if there is no just ground for fearing that the aristocracy of the North may attempt to carry out the hint, and that we may yet live to see—unless this spirit be met and triumphantly resisted—our sons and our daughters, our brothers and our sisters, made to taste the bitterness of bondage in *fact*, even if they should escape the degradation of it in *name*? Are there not Senators to whom is confided the honor of their States—National Representatives who, as the appointed guardians of liberty, are bound to rush to their rescue, no matter by whom or from what quarter she may be assailed; are there not such, we say, to be found, who, with an alacrity made swift by the bidding of the indomitable spirits of the South, stand ready to offer up the large honors of their equal sovereignties, and the most faithful sentinels of public and private liberty—as oblations by no means too costly to appease the blood-stained god of southern slavery? Is it nothing to us, the mothers and daughters of the land, that the heritage of freedom, which our fathers purchased with their blood, and which we had hoped to transmit unimpaired to our posterity, is threatened by wasting and desolation?

Dear Sisters, we have fallen upon troublous times, and the weal of future generations demands of us the most vigorous effort.—Nor is our duty to posterity the only consideration that should urge us to action. God holds us accountable for all the talents which he has committed to our keeping. Among these, the influence he has given us over the morals, as well as manners, of society, is not the least important. If we neglect to exert it in behalf of his suffering poor, and in endeavoring to procure the blessings of light, liberty and salvation, for every creature bearing the impress of our common nature, we have just reason to expect, that when God maketh inquisition for blood, neither we nor our posterity shall go unpunished. There is already a fearful reckoning to be made for past indifference and neglect. Let us not swell that already tremendous account, by continuing to look tamely on, while the chains of more than two millions and a half of immortal beings are riveted more firmly, through the pusillanimity of northern freemen. If our husbands, and fathers, and brethren, are ready to prostrate themselves before the swift running car of this mighty Juggernaut which slavery hath set up—we hope the women of our country, untrammeled by party politics, and unbiased by the love of gain, will exert a counteravailing influence, and endeavor to open afresh the fountains of human sympathy and lofty patriotism, which seem to be well nigh closed by long delay and criminal familiarity with existing abuses.

But after all that has been urged, dear sisters, (we say it with a deep conviction of the weakness of human effort, unaided by the power and wisdom of our Heavenly Father,) we must beware and not lean to our own understanding. Let every petition, as it goes forth on its silent embassy, through the town or country, to which it is addressed, be baptized with prayer, and commended with weeping and supplication to Him in whose hands are the hearts of all men, that he would turn the channel of their sympathies from the oppressor to the oppressed. For God is our only hope. Slavery is too deeply rooted in the affections of a large portion of our countrymen ever to be eradicated, unless God, in his mercy, interpose, to show the people their sin, and awaken the slumbering conscience of the nation to an alarming sense of the fearful attitude in which we stand, as chargeable at His Bar, with an amount of human suffering and crime that is altogether incalculable.

May it please the Lord to give to our oppressed brethren and sisters forbearance under injuries, and a patient waiting for deliverance from bondage. The spirit of Him who came "to proclaim liberty to the captive, and the opening of the prison doors to them that are bound," is abroad in the land, and the great restorer of human liberty stands pledged for its ultimate and universal triumph.

MRS. MARIA A. STURGES,
Corresponding Secretary,
of the Female A. S. S. for Muskingham Co.
Putnam, June 13th, 1836.

A Gradualist.

EXTRACT OF A LETTER FROM A SLAVE STATE.

"The church, of which I am a member, is doing nothing for the relief of the poor oppressed slave. Nothing did I say? Yes, worse than nothing. You know ———'s sentiments on the subject of slavery. He never, that I know of, says one word in behalf of emancipation. He has told me, quite recently, that he is a gradualist. He is extremely gradual. Thus far, none of his slaves have become free—except those that have graduated in the grave. Nor do I see the least sign of any graduating in any other way. He has told me, that those *born in his house* should be free; but, at what time, he has not told me, although I have asked him, if had decided at what age they should be free. He has told me that those *bought with money*, would have to serve during life. A church with a slaveholding *preacher*, of the above stamp, and five slaveholding *elders*—two of them in favor of perpetual slavery, and the other three doing nothing, so far as I can learn, to abolish it—is this state of things not doing worse than nothing, for the poor & down-trodden slave? It is; for actions speak louder than words, and we know, the example of leading men in the church, has a very powerful influence. It is very evident, that our church is greatly on the decline, whatever may be the cause. It is admitted by many of the members, that this branch of Zion is low in the dust—not of humility—and that none seemeth to care."

[We refer to the case of the minister mentioned in the foregoing extract, not with a view of casting any especial odium on him—for there are multitudes all through the *Christian* slaveholding states, who are deceiving themselves in this matter, as effectually as he is—but to show the inefficacy of the doctrine of gradualism. This same gentleman is now far advanced in life, and has officiated as a minister, we suppose for some thirty-four or thirty-five years. He was "opposed to slavery" when he was quite a young man, and objected to receiving any part of his patrimony in slaves. However, he inherited slave property—took it—has been a slaveholder ever since—has sold and bought—and has not, as yet, emancipated *one*. The gradualism which does not set at liberty, a single slave in nearly forty years, will be a slow process for exterminating slavery—it must be, as our correspondent remarks, "extremely gradual."
Ed. Philanthropist.

George Thompson in London.

We learn from the Christian Advocate, that Mr. Robert Breckenridge has challenged Mr. Thompson to a discussion, at Glasgow, of the charge that the American ministry support and uphold slavery, and that Mr. Thompson has accepted the challenge. The same paper also contains an account of two public meetings in London, in which Mr. Thompson went at length into the subject of American slavery, and particularly the time-serving course of Dr. Cox in this country. The meetings were held in Rev. Dr. Price's chapel, and at the close the following resolution was passed:—

Resolved, That having heard Mr. Thompson's justification of the course he pursued in America, this meeting is decidedly of opinion, that, in the perilous position in which he was placed, and under circumstances of great difficulty and trial, he fulfilled his duty as a man and a christian, and is deserving the commendation of every friend of humanity.

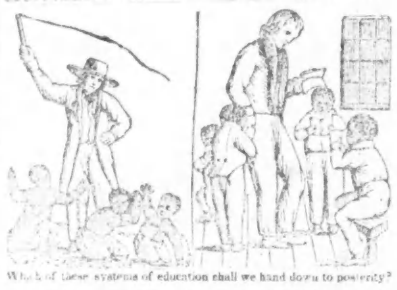
It is also stated that Dr. Cox and Mr. Thompson have referred their differences to the decision of an impartial committee, and agreed to abide the result; and that "the hope is entertained that the conclusion arrived at will be honorable to the character of both parties."—*Emancipator.*

Decency.

The editor of the Vermont Chronicle lately set himself to account for the unanimity which has been maintained in the abolition ranks, in spite of all the efforts that have been made to divide them. Instead of ascribing it to their sincere belief and firm adhesion to principle, he discoursed as follows:

The unanimity is maintained by the *delicate* system of 'whipping in' practiced by Gerrit Smith's 'leader' and his associates. Abolitionists must beware how they step out of the traces. Dissent brings the 'leader's' dirty cartwhip over your back, and you must either submit and manifest your submission by uniting in the glorification of Mr. Garrison and the Liberator, or be excommunicated, as Rev. Chester Wright was. Under such discipline apparent 'unanimity' might be expected. As to the 'elevation of soul'—'Bill'—said Jack—'your massa no hab such big plantation. My massa great man. He go to Congress. Oh, he *too* [very] big.'

It shows to what desperate shifts anti-abolitionism is driven in Vermont, and is an indication that among the churches its days are short.—*N. Y. Evangelist.*



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JULY 30, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Blindness of Spiritual Guides.

The new editors of the Christian Advocate and Journal, Rev. Messrs. S. Luckey and J. A. Collins, have given an expose, in the last number of that paper, of the course they intend to pursue. We read it with a good deal of interest, for we were anxious to know, whether that press would still refuse to plead for those who are forbidden by iniquitous laws to plead for themselves. But we find them tracing the same old and dark path. 'They have eyes but they see not, ears but they hear not, neither do they understand.' They have a voice for the free, but none for the slave, pity and sympathy for the white man cast down in bondage to sin amid the light of the gospel, but none for the degraded black man, groaning beneath the chains of human despotism, and living on and lying down in death with the darkness of heathenism upon his hopes. They can proclaim truths which are popular, and advocate, 'with independence,' principles which those in authority, the scribes and pharisees and rulers, believe,—but when bishops and ministers and elders are affected, they hesitate not to keep back a part of the counsel of God.

"Against all errors" say the editors of the Advocate, "calculated to encourage vice; and crimes which corrupt society, and endanger the souls of those who commit them, we will raise a warning voice."

What 'errors' are more 'calculated to encourage vice,' and what 'crimes to corrupt society, and endanger the souls of those who commit them' or are the victims of them, than slavery? It is making one great Sodom of the South, destroying the purity of the churches, breaking down all moral distinctions, and leaving men afloat on the dark tides of passion and infidel speculation. It is ruining the souls of millions. It is taking away the Bible from millions of immortal men, and the principles and hopes of the Bible from millions more.

"We think the religious press should employ all its energies against the more popular vices of the day; and therefore we will array ourselves with all the ability our gracious Creator has been pleased to confer upon us, against theatres, gambling, intemperance, Sabbath breaking, profaneness, and licentiousness of all kinds."

Not a word is to be said about slavery. And yet what vice is more 'popular,' has a stronger hold of the hearts of the multitude, is so loudly and strenuously defended by the vox populi?—it is a legalized system of "intemperance, sabbath-breaking, profaneness and licentiousness of all kinds." It embraces all which we can imagine of human iniquity. There is not an act or a thought named in the long annals of crime, which is not included among its mass of horrors and abominations. Yet they dare not peep or mutter on the subject. An 'independent attitude,' forsooth!

"It cannot be disguised that the signs of the times in regard to the state of public morals are fearfully portentous."

So every one will say who knows the course which the Christian Advocate is pursuing. The professed organ of a great religious sect, founded by that foe of falsehood and oppression, John Wesley, muzzling itself on the subject of slavery! Truly, "the signs of the times in regard to the state of public morals *are* fearfully portentous!"

"A thousand causes combine to unsettle the principles of morality in those who are not under the immediate and efficacious influence of grace; and there is a strong tendency in a portion of the elements of society to throw off all the restraints of social order, and give full license to crime in all its multifarious forms."

One of these causes, and a prominent one, too, is slavery. We believe the system of involuntary servitude, and the abominations which are the legitimate and necessary attendants of that system, have done more "to unsettle the principles of morality" in this nation, to weaken & disorganize its religious institutions, to destroy the bulwarks erected by the Pilgrims, to shake and corrupt the faith of the Christian community, to destroy the influence of the revealed word of God, to introduce scepticism and atheism and infidel speculation into the minds of the rising generation, than all other causes united. Its direct and 'strong tendency' has ever been to cause society to throw off all the restraints of social order, and give full license to crime in all its multifarious forms.' This system, by 'unsettling the principles of morality,' has produced the riots and mobs which have trampled down all law and right, installed Judge Lynch above statutes and constitutions, and effected the innumerable violences and outrages which have startled and astonished the despotisms of the old world. And yet not a word has the Christian Advocate in condemnation of it!

"The only hope of the nation is, the prevalence of that religion which changes the hearts and regulates the lives of its subjects. That this religion may have free course and prevail, all hindrances [among the number, slavery] must, as far as possible, be removed out of the way. The power of the Gospel is sufficient to renovate the guilty, and reclaim the profligate, if it be received by faith. But what hope is there for those who never come under its influence?"

Very well said. But did the editors forget, when they penned these lines, that more than two millions of slaves are prohibited by law from its influence, and that they are refusing to give their aid to remove that 'hindrance?'—What moral blindness among spiritual guides! Religion never can 'have free course and prevail,' so long as slavery exists. That system is the deadly foe of religious principles and influences, the fortress in which all wrong and iniquity have entrenched themselves. It must be abolished, or the day of millennial glory will never come. What wo hangs over those who, like the Christian Advocate, sanction and uphold it—who refuse to lift up their voice against it!

The same paper contains a long article on the decline of the M. E. Church. We do not wonder at such a decline. With ministers at its altars putting forth a hand to uphold wrong and oppression, and to perpetuate legalized heathenism, with such a spirit among its members as was manifested at its late General Conference, with slaveholders in full communion, we do not wonder it has declined. The curse of God will rest on every slaveholding church in the world, whether it be catholic or protestant, Methodist or Presbyterian. 'Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people.' Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and smitten them!' The Lord will not much longer suffer his church to be polluted with the sin of slaveholding.

New-England Conference.

We learn by a letter from Mr. Storrs, that the Conference Anti-Slavery Society held its annual meeting last week. There appears to be no abatement of zeal and attachment to the cause among the Preachers of that denomination, but rather an increase of both. *One* preacher, we are informed, has withdrawn from the Society, but in his place between 20 and 30 new members have been added. The Society now numbers about one hundred.

An address on Peace, by Rev. H. C. Wright, and one on Popery, by Rev. George Bourne, agent of the Society to promote the principles of the Reformation, have been delivered before the Conference. They were generally approved. Peace, the overthrow of the abominable doctrines of Catholicism, and the abolition of slavery are causes which go hand in hand.

Mr. Storrs writes: "I spent last sabbath at Ludlow, about ten miles from here. They had never had a lecture on slavery in that place. I gave them one at 5 o'clock to which a large and candid auditory listened, with deep attention, and without molestation, for one and a half hour."

KEENE.—Mr. Storrs lectured at Keene last sabbath evening, in the Town Hall, which was filled to overflowing, and some were obliged to go away for want of room. All was quiet and peaceable, as might be expected among the law-abiding people of that pleasant village. At the close of the lecture he was requested, by almost the unanimous vote of the audience, to deliver another on the succeeding afternoon, which he accordingly did. The field is white for harvest throughout Cheshire county. The people are anxious to hear, and would welcome, with the hearty hospitality of freemen, those who are pleading for the oppressed and dumb.

New Societies.

When new societies are formed, it is important that the fact should be made known. The names of its officers, the date of its formation and the number of members should be communicated to the press. Will our friends, in all towns where societies have been organized, *immediately* give us an account of them? Will the various secretaries notice this?

[For the Herald of Freedom.]

Newbury, Vt.

We might say many things by way of encouragement in this good cause of emancipation—but there seems to be but one sentiment among true Abolitionists—that the cause is righteous and prosperous. God is evidently giving tokens of marked approbation in sustaining the instruments, and opening their way in this field of philanthropy.

Our friends in this town, were never more firm or sanguine than now. On the 4th inst. the Newbury Anti-Slavery Society held a meeting to advocate the cause of the oppressed, and unite their efforts to hasten the period when all men shall enjoy (as they are created to,) *life* LIBERTY and the *pursuit of happiness.*

I endeavored to preach a sermon on the occasion in behalf of the oppressed. Our meeting was well attended by a respectable audience, who appeared to take a deep interest in the cause.

We had no mob or disturbance, as that class who generally act such scenes, were called another way where they could celebrate by the help of spirituous liquors.

At the close we took up a collection to aid the cause of emancipation.

Go on and prosper. May the Lord shield your head and stay up your hands in the day of trial. Affectionately yours,
S. KELLY.

[For the Herald of Freedom.]

Letter from Rev. David Root to Judge Lawless.

To the Honorable Luke E. Lawless, Judge of the Circuit of the County of St. Louis, Missouri.

SIR,—I have just read your late charge to the Grand Jury of St. Louis touching the case of McIntosh. The singular character of the production itself, as well as the accredited respectable source from which it emanates, your unnecessary, unjust, and uncandid attack upon principles contained in a sermon of which I am the author, and the important interests involved in the subject of abolitionism which you introduce, and of which you treat in terms and manner which to me appear wholly unwarranted, constrain me to offer a few remarks in reply. Indeed, sir, you seem to have expected that your charge would call forth an answer. You have betrayed a consciousness that the positions taken in that production were untenable, fraught with evil, and consequently exposing you to rebuke, else why do you so imploringly call upon the inhabitants of your county for protection in anticipation of charges that were likely to be made against you. He whose cause is just, who is conscious that his principles are entrenched in truth and righteousness will need and will make no pitiful appeals to such an advocacy for protection. Controverted points in law, morals, religion or politics are not to be settled in that way, but should be allowed to rest upon their own merits, as they shall stand the test of fair, full, and free discussion. There is no danger from errors of opinion when reason is left free to combat them, was the remark of a great statesman.

But I have alluded to the singular character of your charge. I refer particularly to the principle on which you rest your advice to the grand jury. Your words are the following:—"I feel it my duty to state my opinion to be, that whether the grand jury shall act at all, depends upon the solution of this preliminary question, whether the destruction of McIntosh was the act of the few or the act of the many.—If it was perpetrated by a definite, a small number of individuals—my opinion is that you ought to indict them all without a single exception. If on the other hand the destruction of the murderer of Hammond was the act of the many, then act not at all in the matter."!!!

It appears to me, sir, that in the above opinion you have recognized and adopted a most unjust and dangerous principle of administration. What then, has it come to this, that if there be only a few perpetrators of a crime, in a given instance, they are to be crushed, if many, they are to be tolerated? If ten men together perpetrate an act of murder, they are to be indicted, convicted, hung. If fifty together perpetrate a similar act, they are to be acquitted. In other words, when punishment can easily be inflicted it ought to be done; when it would be attended with difficulty it ought to be abandoned!

But this principle is not only most novel and unjust, but must be extremely dangerous and fatal in its tendency. What greater countenance and encouragement could be given to mob-violence than that you have given in this opinion, by which you tolerate in any given instance the murderous act of the many. Nothwithstanding all your protestations against the illegal destruction of McIntosh, the positive manner in which you pronouce it an "unqualified murder according to the common law," and all your declamation upon the supreme importance of obeying the laws, your advice in the case and the principle upon which you have rested it, go directly to encourage the repetition of similar acts of atrocity whenever "the many" in a given instance impelled by passion, prejudice, or revenge shall choose to take the administration of retribution into their own hands.

If the principle which you have laid down be correct, it is no difficult matter to trample law under foot and by acts of violence gratify any purposes of interest or resentment. The interested actors in such tragedies have only to secure the countenance of the majority in any given instance, they have only to obtain the participation of the unprincipled and reckless multitude, who can easily and at any time be stirred up to deeds of violence and blood, and according to your principle, they are to escape with impunity.

It seems strange that any one occupying the responsible station, filling the high office of a Judge, should have advanced a principle so evidently loose, jesuitical, unjust, and pernicious in its tendency. It is difficult to conceive in what school of law or of morals the author of such an opinion could have been taught. You condemn the act as murderous in terms sufficiently strong, but lo! its criminality is neutralized, and it is to go unpunished, because "the many" were concerned in it. The very reason, one would think, why, by a faithful and uncompromising execution of justice, such high handed, outrageous measures should be arrested.

And are your laws thus to be made to resemble the spider's web, which hangs the few weakly flies but allows the many and stronger ones to escape? "The dreadful consequences of such a course must be obvious in any country calling itself civilized, no matter by what municipal or political system governed. But here, in the chosen land of liberty, where, if the laws do not reign paramount, liberty cannot exist—where, if the law be not" *executed* as well as "obeyed, anarchy and all its attendant horrors must hold their unhallowed sway—such a proceeding," such a temporizing policy, sir, as you seem to have tolerated and pursued in this instance, must be regarded in its tendency as "peculiarly calamitous." "In this republic, if the Constitution and the law come to be disregarded" and set aside by our judges and those to whom their administration is entrusted, "there can be no longer any safety for life or for property." Nothing but a stern unflinching execution of the law "saves this land from desolation."

"I by no means would be understood to impugn the motives" of your honor in order to account for a course of official conduct so unsound. The most charitable conclusion is, that you must have labored under "a sort of" *political* "hallucination—a monomania" by which a strong, almost *fanatical* desire to propitiate the favor of "the many" beclouded your conceptions of law, perverted your judgment in the case, and neutralized your moral courage to judge righteously in the peculiar and straightening circumstances with which you must have been surrounded.

'You appear to reason wrong from right premises.' When you call the act in question an unqualified murder you are right; but when you proceed to reason, that because perpetrated by "the many" the grand jury ought to allow it to go unpunished, the conclusion is monstrously and wildly erroneous. Surely here are some indications of fanaticism, or rather, infatuation. Whether it would be "consistent with sound reasoning to hold" your honor "responsible" in the case demands a doubt.

But there seems also to be something strangely contradictory and irreconcilable in your views of the case. You declare the act in question "an appalling outrage, an enormous violation of the constitution, an unqualified murder;" and yet you apologize for the perpetrators by representing them as being "under the influence of a generous excitement." How men under the influence of "a generous excitement" could perpetrate "an unqualified murder" is hard to divine. The truth is, you seem to have had a portion for all classes of the community whom you were anxious to please. For the sake of the conscientious, upright, law-abiding men, you condemn the act as "an appalling outrage," "an unqualified murder." For the grand jurors you lay upon a miserable sophism by which you let them off from their responsibility to act in the case—it was the deed of "the many." By "the many" doubtless you mean the majority. Your city contains, probably, more than 2000 adult inhabitants. So for the sake of delivering the grand jurors from their dilemma, you implicate a majority, say over 1000 of the inhabitants of your city as having participated in this outrage, as having consented, and with feelings of approbation coolly beheld a man slowly roasted alive and burnt down to ashes. What a comment is this upon the moral sense of the city of St. Louis!! And even for the murderers you had a word of consolation. It was a "generous excitement," just the impulse "of human sympathies."

Your insinuation that abolition influence was the exciting cause of McIntosh's crime, betrays, if not moral obliquity, at least, gross ignorance of the principles, measures, and designs of abolitionists. Had you duly examined the subject you would have found the influence of their principles peaceful & happy, and could not therefore have honestly made an insinuation so ungenerous and false. You would have learned that their designs are truly philanthropic, worthy, constitutional and scriptural, that their principles forbid them to do evil that good may come, that their principles lead them to reject, and to entreat the oppressed to reject the use of all carnal weapons to effect their deliverance from bondage, and to rely solely upon those which are moral, spiritual, persuasive, such as the apostles and other reformers in every age have used, and used successfully. They too, the apostles, you know, sir, were charged with being "seditious" with "perverting the people," and exciting 'insurrection' and with just as much truth and justice, perhaps, as you, sir, have charged the abolitionists with being accessory to the crime of McIntosh.

In the course of your remarks, to shew the false, incendiary and dangerous character of abolition sentiments, you introduce the St. Louis Observer and two sermons announced by that paper, the one by the Rev. Calvin Cutler, and the other by myself. Among the extracts from the latter you quote the following as in your apprehension, probably, the most false and incendiary. "Slavery is a sin and ought to be abandoned." "The slaveholder would suppress discussion because discussion would blast his iniquitous system of oppression."

And do you, sir, doubt whether slavery is a sin, a gross violation of the law of God and an outrageous infraction of the dictates of natural justice, when you consider, that it recognizes human beings as property, degrading them to the condition of cattle, wresting from them their just earnings, annihilating the law of marriage, disrupturing all those endearing relations of social life which God has established, introducing a state of universal concubinage, breaking up fam-

lies, neutralizing the authority of the parent over the child, forcibly separating parents and children, husband and wife, exposing them to be sold to a returnless distance from each other, excluding them from the means of moral and intellectual improvement, dooming them to perpetual ignorance, thus cutting them off, legally and systematically cutting them off, from the consolations of religion & the hope of heaven;—I say, sir, can you doubt that such a system is sin, condemned by the word of God, and therefore ought to be abandoned? I have only to say, that with him who would attempt to justify such a system, reasoning would seem to be useless. It would be charitable to conclude, that some "sort of hallucination—a monomania" had perverted his perceptions of truth and duty.

Allow me to suggest the opinion of one who held an office similar to that which you now hold. I allude to the opinion of Chief Justice Sewall of Massachusetts in relation to this very subject, uttered an hundred and thirty years ago, upon that memorable spot where now stands the cradle of liberty, "that such as are of the lowest condition in this country, whether they be English, or Indians, or Ethiopians, have the same right to religion and life that the richest heirs have, and they who go about to deprive them of their right, attempt the bombarding of heaven, and the shells they throw will fall on their own heads."

Indeed, sir, it would not be difficult to show, that the sentiment which you have quoted from my sermon as so false and incendiary, viz. "that slavery is a sin" condemned by the word of God, is in fact believed to be scriptural and true by the mass of slaveholders in perhaps all the slaveholding States; else why have they so generally passed laws excluding the slave from access to the Bible. In N. Carolina, to give the Bible to a slave is an offence punishable with a fine of $200,00. Similar laws exist in all the slaveholding States, which is *prima facie* evidence that the Bible in its principles and precepts is understood to condemn slavery, to teach that slavery is a sin which ought to be abandoned, and consequently it is regarded as an "*incendiary*" Book whose instructions slaves must not be allowed to read and understand. If the word of God justifies slavery, why withhold it from the slave?

But you quote again. "The slaveholder would suppress discussion, because discussion would blast his iniquitous system of oppression." Whether this be incendiary or otherwise, is it not true? Indeed, sir, your own charge now before me proves it true and that you believe it so. In this document you suggest the expediency of obtaining from your legislature enactments which shall suppress discussion on the subject of slavery. But why suppress discussion? Why, evidently, because in your apprehension discussion would eventually blast the slave system. It could not long endure the test of a thorough and continued canvassing. Its abominations would not endure continued exposure. Public sentiment throughout the United States would ere long decree its destruction.

It is not, however, that you fear that such discussion through the public papers would reach the slave and excite insurrection, else you would not have published the remarks now under consideration. You charge us with putting forth incendiary publications, and you yourself do not hesitate to publish the same things. Why did *you* republish extracts from my sermon, if you believed them to be incendiary and dangerous? You have proclaimed abroad the incendiary sentiment that slavery is sin, and who knows how many of the slaves of Missouri have read, or would have read, if they could, that same obnoxions sentiment. And yet for doing the same thing you hold up the St. Louis Observer to reprobation and would "impound us all or condemn us to perish on the outside" if we dare to publish the very same things which your honor thinks it no harm to reiterate.

Now, sir, allow me to ask, on which side are the fanaticism and infatuation of which your vision seems so full. You charge us with fanaticism and infatuation; but if anything was wanting to show that the fanaticism and infatuation are on the other side, it would be this reckless determination of pro-slavery men to resist the light of truth and put down free discussion by legislative enactments. Sir, if truth and argument will not sustain your cause, I apprehend that laws will not greatly avail you. The right of free discussion we have no thought of yielding. It is worth dying for. Apostles and prophets and primitive christians have died to maintain it. Our revolutionary fathers shed their blood in its defence. It is worth the blood of a thousand martyrs. Come what may, this right we must not, cannot relinquish. We must speak, will speak, no human authority nor hand of violence shall seal our lips. "Whether it be right to obey God or man judge ye."

Sir, you seem desirous of being thought friendly to the "liberty of the press, and opposed to all sorts of censorship or previous restraint on its action;" and yet you proceed directly to recommend enactments to violate that liberty. You may be "sincere" in your recommendation of such enactments, but will such enactments be any less pernicious? Are the people of Missouri and the people of these United States to be the victims of such despotic laws as you propose? I protest against such notions of liberty. Sir, you forget the language of the Constitution of the United States as well as that of all the individual states, and especially of your own state, Missouri, which declares that "the free communication of thoughts and opinions is one of the invaluable rights of man; and every person may freely speak, write, and print on any subject, being responsible for the abuse of that liberty." Any law therefore prohibiting the discussion of slavery or any other subject would be a violation of your own constitution as well as that of the United States.

But once more. You say, "these incendiary publications have deeply injured the slave population—they have produced hostility between the races." Sir, these publications are not incendiary. With equal propriety you might pronounce the word of God and the declaration of independence incendiary, for they are both equally at war with slavery.

But these publications are not addressed to your slave population, but to you, sir, and can only reach *them* by your consent. What a series of inconsistencies does this your charge against us involve?

1. These publications your slave population could not read, if they had them. 2. They cannot have them but by your consent. 3. If they should read them, their tendency would be entirely pacific as they uniformly inculcate non-resistance and submission. Your charge then of injuring the slave and exciting to insurrection is without foundation.

No, sir, it is *you* who have injured the slave *You* have robbed him of his inalienable rights, of his all, of even the ownership of himself, of his wife, his children—*You* have degraded him, brutalized him, stultified him, made him a beast of burden. You have intellectually bored out his eyes that he might not see the way to freedom. You have extinguished his soul that you might the more securely make his body a pander to your profit and luxury—You have closed against him the door of moral improvement and thus cut him off from the hope of heaven.—Which, sir, is guilty of injuring most deeply these long neglected captives of this land?

With these suggestions I leave the subject, respectfully inviting your attention, in the conclusion, to the following declarations of that Almighty Being whose word I conclude you profess to believe, whose character you profess to venerate and by whom we must both be judged: "Woe unto them that decree unrighteous decrees—to turn aside the needy from judgment and to take away the right from the poor of my people." "Rob not the poor because he is poor, neither oppress the afflicted in the gate for the Lord will plead their cause and spoil the soul of those that spoil them." "The Lord executeth righteousness and judgment for all that are oppressed." "He shall save the children of the needy and shall break in pieces the OPPRESSOR."

Respectfully,

DAVID ROOT.

New-England Conference on War.

Resolutions declaratory of the views and feelings of the N. E. Conference of the Methodist Episcopal Church respecting War and practices necessarily connected with War.—Adopted July 16, 1836.

The Conference voted to request their publication in the Herald of Freedom, and several other papers. Those parts in brackets have been added as notes; not by the Conference, however. They are not responsible for them.

1. "*Resolved*, That the Gospel of Jesus Christ allows christians to cherish no *feelings* towards their personal enemies or the enemies of their country inconsistent with the feelings of love and pity and forgiveness." [This Resolution forbids all resentment, all anger, malice, envy and jealousy and all those feelings that engender strifes and fightings. No man can love, pity and *forgive* his enemies and cherish feelings toward him that stimulate men to resort to arms—to appeals to brute force—and to the infliction of physical injuries for any cause whatever.]

2. "*Resolved*, That the christian's *treatment* of his personal or his country's enemies should never be inconsistent with the law of love as exhibited in the instructions and actions of Jesus Christ and his apostles, but should ever be the legitimate fruit of a desire to return *love for hatred—blessing for cursing—good for evil*."—[This says that all *treatment* of an enemy is wrong—a *sin* against God—which does not *legitimately* result from love to him and a desire to return him good for evil. Are any kinds of War, offensive, or *defensive—any appeals* to arms for redress or protection, or any preparations for such appeals to arms, making of weapons of death and War, forts, armed ships, standing armies, militia system, military academies, military triumphs &c. consistunt with the law of love as exhibited by Christ? If not, they are all sinful and must be given up by christians.]

3. "*Resolved*, That the *spirit* of war and *every* thing designed or tending to cherish and perpetuate a *belligerant spirit* among the children of God directly tends to prevent their growth in grace—to *mar* their spiritual enjoyments—to make those who should love one another and *all* men as brethren, unforgiving, revengeful, contentions; and also to hinder the conversion and salvation of men." [This goes against the *martial spirit* and every thing which tends to foster and perpetuate a *martial* spirit in the church as utterly subversive of all piety and ruinous to souls. The *martial spirit* is the very spirit of hell. What fosters a martial spirit?]

4. "*Resolved*, That the practice of adjusting disputes between individuals or nations, *by an appeal to arms*, tends to encourage among men a spirit of hatred and revenge by giving them opportunities to gratify their passions,—and that it is the solemn duty of all christians as they would spread the spirit of love and forgiveness and save the souls of men, to abstain from this practice and discountenance it by all proper means in the community.' [This is aimed at *all appeals* to the law of violence, by individuals or nations, to settle their disputes. No matter what may be the cause of the difficulty—this resolution condemns all appeals to physical violence to settle them; and it seems to enforce the doctrine that it is a sin against God for christians to take any part in settling disputes in this way. No doubt can be entertained of the truth of this doctrine.]

5. *Resolved*, That *all wars* directly tend to corrupt the morals of men—to spread interperance, licentiousness, profanity, sabbath-breaking and every vice; and necessarily lead to the destruction of the bodies and souls of men—therefore *all wars* and *all incentives* to war are inconsistent with the spirit and precepts of the gospel, and should be discountenanced by the precept and example of christians." [This seems to be strong meat. It declares that all wars, *defensive* as well as aggressive and vindictive—necessarily tend to the destruction of the bodies and souls of men. This is no doubt true. No matter for what purpose a war is undertaken, and prosecuted whether to defend, property, liberty, honor, life, friends or country—it must of necessity end in the destruction of human life and in sending souls to hell. Then, it follows of course, that *all wars* and all that excites to war—all that tends to excite a people to appeal to violence for any purpose—for protection or redress or offence—must be wrong. For whatever *necessarily* tends to increase sin and vice and to destroy souls, must be opposed to the will of God. And what is opposed to the will of God must be sin. No man can do that which necessarily tends to increase immorality and sin and to destroy life and ruin souls, and be actuated by the spirit of Christ. So the resolution, strong and decided as it may be, and entirely opposed to the opinions and practices of the great majority of mankind, seems to express a simple truth, which all *must* one day embrace.]

6. "*Resolved*, That it is the solemn duty of *ministers* to use all proper means to promote the spirit and principles of peace in the church and throughout the world, and to use their endeavors to prevent all personal and national animosities and appeals to arms to adjust their difficulties." [In this, it seems, the Conference meant to express their views respecting the duty of ministers to preach on the subject of peace—to pray about it, to form societies, to spread peace publications, to hold up the sinfulness of *all* wars and fightings, of the martial spirit, and of all *preparations* for war. Let ministers preach and pray and practice according to the spirit of this resolution, and all the implements of war and murder *in the church*, would soon be turned into implements of peace and husbandry. But if ministers will continue to plead for war—for appeals to the law of violence to defend property, liberty, life, friends or country, they are solemnly bound to go and do their own fighting and not employ drunkards, gamblers, thieves and the veriest cut-throats of mankind to go and kill their enemies and have their own souls sent to hell from the field of blood. If ministers and christians will plead for appeals to the law of violence in self-defence, let them enlist and go and kill their own enemies, and then they can be sure that their enemies will be mangled and killed and sent to hell according to the gospel rules—in the spirit of love and pity and forgiveness—in the spirit of Christ. But how can they know that their enemies are slain and sent to perdition in the spirit of Christ, when they send the very worst and most depraved of mankind to do this awful and solemn work?]

7. "*Resolved*, That we look to the gospel of Christ, as it is exhibited in the opinions, customs, and practices of christians, as the only means, under God, to usher in that day predicted by the holy prophets and apostles—when swords shall be beaten into plough-shares, spears into pruning-hooks and nations learn war no more."

[All who believe God's word, believe the time must come when all wars shall cease. This glorious event for which christians pray, is to be brought about by the operation of christianity on the hearts of men. The Gospel is to operate on christians to keep them from fighting. Christians are to cease from all wars, *defensive* as well as offensive. How can the millennium ever be ushered in, so long as christians continue to go to war? or advocate war for any purpose or *preparations* for war? It is solemn mockery to pray for the millennium and then engage in making instruments of war, and death, and in learning to use these murderous weapons with dexterity. No man can study the science and arts of war and then engage in war, *for any purpose whatsoever*, and sincerely pray to God that all wars and rumors of wars may cease and nations learn war no more.]

8. *Resolved*, That we regard the formation of the American Peace Society, having for its object the abolition of *all wars*, and the pacification of the world, as a most cheering omen of good to our own country and to all mankind, and as deserving the prayers, the countenance and support of all who love the souls of men, would hasten the time when the kingdoms of this world shall become the kingdom of our Lord, and when the Prince of Peace shall reign forever and ever." [This relates to the American Peace Society and declares the object of that society to be, the abolition of *all wars*. To diffuse light respecting the evils of War and the best means of effecting its abolition. Such are the words of the Constitution. What are the best means to effect the abolition of war? To publish and prove to the world that *all war* and *all preparations* for war, are *sins against God*. This is the best and the only way to effect "the abolition of war." It has been thought that this society did not go far enough, and many have stood aloof from it on that ground. But in the estimation of the Conference, it aims to do away *all war* and every thing which provokes to war. Whatever prevents the abolition of war, this society aims to remove out of the way. So it seems to be a real Radical Society after all that has been said against it.]

Midnight Outrage on the Press.

On Tuesday last, a band of fifteen or twenty depredaters, with the aid of a ladder and a plank, sealed the premises of Mr. Pugh, the Printer of this journal, at midnight. They made their way, some six or eight of them, through a window on the roof, and descended into an office where Mr. P. kept one of his printing presses, used mostly for printing the Philanthropist. A boy was lying asleep in the office. They threw the bed-clothes over his head to prevent him from seeing them, and proceeded, by threats of bodily harm, and by brandishing over him a large bludgeon, to enforce their mandate, that no alarm should be given, and that he should disclose to them where the *type* was kept. A woman, living near, heard the exclamation, "d—n him, cut out his heart." The depredators next proceeded to take the press to pieces—carrying away the smaller parts of it. They destroyed nearly half the impression of No. 6 of the Philanthropist. This No. had been omitted at the time it ought regularly to have been issued, in consequence of an accident that happened to the press whilst it was at New-Richmond. The destruction of so large a part of the impression just made will prevent many of our early subscribers from receiving their Nos. There was also in the office the blank paper prepared for the present No. of this journal. The paper was taken to an adjoining lot, and there chiefly torn up, and besmeared with the contents of a keg of ink found in the office. There was in the office nothing else to injure or destroy. Mr. Pugh estimates the whole damage, at probably not exceeding one hundred and fifty dollars.

Philanthropist, July 12.

There is some reason to believe that this invasion of the press was projected, in part at least, by persons residing in Kentucky. Mr. Birney, be it remembered, is a Southern man, kind and candid in his language, yet he no more escapes the wrath of the slaveholder, the denunciations of the Northern as well as Southern press, all the intolerance of pro-slavery spirit, than the most fiery abolitionist that ever breathed.

Abolition Triumph.

Mr. Governeur, it seems, is moved from the office of Postmaster in this city, and a Mr. Coddington put in his place. Wonder if Mr. Governeur's refusal to mail certain publications to certain sections of the country, and the fear that he would persist in such refusal, even after the Senate, by rejecting "the bill of abominations," had virtually declared such conduct to be unconstitutional, had anything to do with his removal.—Query—Will Mr. Coddington mail such publications?—*Emancipator*.

The abolitionists cannot conceal their joy at the dismissal of Mr. Governeur. They feel it was a victory achieved by them, and the question asked is intended as an intimation of it—an intimation as plain as they feel it prudent to make. The question with respect to the course Mr Coddington will pursue, was a very useless one. They knew before the appointment what that course would be, and they knew that Mr C. *would* mail all such publications. Without *that* point had been well ascertained, Mr C. would never have received the appointment. The same power that turned out Mr Governeur, would have put the veto on Mr Coddington.

U. S. Telegraph.

Then Duff Green decides the removal of Mr. Governeur to be an abolition triumph? Very well. It shows the course of public opinion, and we trust that there will be no pause till every man who has set himself above the laws as a censor of the press shall receive his reward.

Slavery in the French Colonies.

The following is extracted from a letter to the Editor of the Philadelphia United States Gazette.

Every year, on the occasion of the discussion of the colonial budget, the subject of the emancipation of the West India negroes, is agitated in the Chamber of Deputies.—Though these debates have not yet accomplished their object, they have familiarized the public mind to regard the system as unjustifiable, and its abolition as soon or late inevitable. Ten years ago the idea would have been denounced and persecuted as fanatical and seditious—now no man dare deny its justice or policy in a French tribune. The emancipation is viewed as an event which justice, humanity, reason, and interest alike concur to demand. The time when, the mode how, are the only questions which remain. Let us wait, say the interested defenders of slavery, let us wait until the experience of England has attested the wisdom of the policy which that government has presented, then we will declare the emancipation of ourselves. This is the one party. The experience of England, say those who would accomplish this great act at once, is as unnecessary to convince us of the force of reason and truth, as of the obligations of justice. The delay of justice is the commission of wrong. Why should France be less generous—why should she fear more—why should she hazard less than England. This is the other. "All France confesses," says the impartial, a journal of the *Tiers-parti*, under the immediate influence of the Chamber of Deputies, and a defender of the present ministry—"all France confesses that the only question now is, when and under what conditions shall the accounts between the master and slave be regulated."

"The example of England!" exclaimed the generous and eloquent Lamartine, "ah! would to God we had not waited for her example. The French people should scorn to wait the example of England to purchase human liberty. Shall so feeble an effort (referring to the purchase and emancipation of the slaves) frighten us—shall it alarm a nation which has reversed with one blow mortmains, titles, feudal services, privileges of all sorts; which in defence of political liberty, has withstood the assault of Europe which has expended its wealth by thousands of millions, and its blood by torrents—shall this people fear to change a few cyphers in its budget to efface forever that name of slavery which degrades him who inflicts, more than him who suffers it."

"I will vote," said M. Isambert, speaking on the question of the appropriation of some six millions of francs for the military services in the colonies, "I will vote for the amount demanded, but on the condition that the administration begin this year their measures preparatory to the emancipation of the slaves."

Such my dear sir, is the temper of the French Chamber—I may add, of the French people, on this important question. The emancipation of slavery in French West Indies is inevitable. I doubt not that you will reply to this intelligence, in the memorable words of the great Chatham, on a celebrated occasion, I REJOICE TO HEAR IT. Yours, &c.

A Southern Emissary.

The following extract is from the quaint pen of RAY POTTER, the editor of the Pawtucket (R. I.) Record. The person alluded to is Rev. T. P. Hunt, of North Carolina, who has been lecturing the good people of the North, for some months past, on the 'delicate subject' of intemperance. We heard him last May on board of one of the Providence and New-York steamboats, and harsher and more 'incendiary' language we have seldom heard uttered in a moral discourse. Had a New-England man, in passing up the Mississippi, condemned slavery in the same terms, he would probably have been thrown overboard without adieu. It will be understood, of course, that Mr. Potter is a temperance man, and only took this opportunity to show up southern interference in pro-slavery style.

"A reckless incendiary and crazy fanatic, had the impudence to lecture to the citizens of our village Sabbath before last on the subject of temperance. We appeal to the north generally, and to the *patriotic* rum-sellers and wine bibbers, especially—and to those of this village *in particular*, if they mean to sit still and suffer southern agitators to interfere with our "*domestic institutions*."

"That intemperance is an evil, we do not pretend to deny; but, then it is our *own concern* and we are determined not to suffer any foreign interference in relation to this subject; but, to "manage it in our own way." The *Constitution* guaranties to us the right to sell and drink rum; and even, to get drunk as often as we please—and we therefore charge this vagrant fanatic and incendiary, on peril of a *dissolution of the Union* to desist from agitating this subject. What, have we not a right to 'our own property?' To get rich by selling poison to our neighbors, and to get drunk for our own gratification; without being catechised after this matter? and without being addressed in the harsh and censorious language of Mr. Hunt?

We *found* intemperance among us when we came into existence, and indeed we have scripture authority for it; for, even Noah (a good man to be sure) got drunk soon after the flood; and at best it must be sickly and misguided philanthropy that can think of an immediate abolition of our '*domestic institution*' of drunkenness! Why, it would spread devastation through the whole North. We have indeed all of us been looking to the *gradual* abolition of drunkenness; and we think the best way to accomplish this, is, to keep on in the old way, until there are ten drunkards to one sober man; in the same way that our southern brethren mean, gradually to abolish slavery.

Besides; the *drunkards are happy* in their present state, full as happy as many of the southern negroes; and it seems worse than murder direct, for these southern temperance lecturers to deprive them of their felicity. And, moreover, the family of many a rum seller would suffer if the temperance cause should succeed and their delicate fingers would all be blistered with hard work?

O, it's enough to raise the indignation of the whole North and is proof positive of the long suffering clemency of the patriotic *rum-sellers, rum-drinkers and wine-bibbers* of Pawtucket, that this vile wretch of a temperance man did not get lynched for his reckless, murderous interference with our '*domestic institutions*' of rum-selling and getting drunk—for 'beastly intemperence is the corner stone of our republican edifice!' and our motto is that of Patrick Henry—give us liberty or give us death."

Theodore D. Weld. This gentleman whose eloquence and zeal in the cause of emancipation have rendered him peculiarly obnoxious to the Northern Aristocracy, has finished his lectures in Troy, in spite of the mob, and at the last date was lecturing in Union Village, N. Y. with his usual success.

On *Sunday* the 10th inst. five young men who were crossing Hudson River near New-York in a sail boat, intoxicated, and as it afterwards appeared, engaged in *playing cards*, were upset, and before assistance could reach them, two of their number were drowned.

LETTERS

received at this office.

S Kelly, J G Sargent, G Storrs, D Fry (thanks for your free labor present) P M Chadwick, D Root, P B Sawyer W P White.

AN ADDRESS will be delivered before the Concord Anti-Slavery Society, on Monday next (August 1.) at 7 1-2 o'clock, P. M., by CHARLES PACKARD of the Theological Seminary, Andover, Mass.

POETRY.

Prayer for the Oppressed.

BY FILIPONT.

With thy pure dews and rains,
Wash out, O God, the stains
From Atric's shore;
And, while her palm trees bud,
Let not her children's blood
With her broad Niger's flood
Be mingled more!

Quench, righteous God, the thirst
That Congo's sons hath cursed—
The thirst for gold!
Shall not thy thunders speak,
Where Mammon's altars reek,
Where maids and matrons shriek,
Bound, bleeding, sold?

Hear'st thou, O God, those chains,
Clanking on Freedom's plains,
By Christians wrought!
Them, who those chains have worn,
Christians from home have torn,
Christians have hither borne,
Christians have bought!

Cast down, great God, the fanes,
That, to unhallowed gains,
Round us have risen—
Temples, whose priesthood pore
Moses and Jesus o'er,
Then bolt the black man's door
The poor man's prison!

Wilt thou not, Lord, at last,
From thine own image, cast
Away all cords,
But that of love, which brings
Man, from his wanderings,
Back to the King of kings,
The Lord of lords!

I know thou hast gone.

BY T. K. HERVEY.

I know thou hast gone to the house of thy rest,
Then why should my soul be so sad!
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off, in the land of its birth,
The stain it had gather'd in this;
And hope, the sweet singer that gladden'd the earth,
Lays asleep on the bosom of bliss!

I know thou hast gone where thy forehead is starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from its goal.
I know thou hast drank of the Lethe, that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling, wherever it be,
I believe thou hast visions of mine,
And the love that made all things a music to me
I have not yet learn'd to resign.
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine,
But my heart has revealings of thee and thy home,
In many a token and sign.
I never look up with a vow to the sky,
But a light like thy beauty is there—
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

And though like a mourner that sits by a tomb,
I am wrapt in a mantle of care,
Yet the grief of my bosom—O, call it not gloom,
Is not the black grief of despair.
By sorrow reveal'd, as the stars are by night,
Far off a bright vision appears,
And hope, like the rainbow, a being of light,
Is born, like the rainbow, in tears.

The Little Blind Boy.

BY HANNAH F. GOULD.

O tell me the form of the summer soft air,
That tosses so gently the curls of my hair;
It breathes on my lips and it fans my warm cheek,
But gives me no answer though often I speak.
I feel it play o'er me refreshing and light,
And yet cannot touch it, because I've no sight.

And music, what is it? and where does it dwell?
I sink and I mount with its cadence and swell,
While thrilled to my heart with the deep-going strain
Till pleasure excessive seems turning to pain.
Now, what the bright colors of music may be
Will any one tell me, for I cannot see.

The odors of flowers that are hovering nigh,
What are they? on what kind of wings do they fly?
Are these shining angels who come to delight
A poor child who knows nothing of sight?
The face of the sun never comes to my mind,
Oh! tell me what light is, because I am blind!

Newburyport, Mass.

'Tis you that say it, not I. You do the deeds,
And your ungodly deeds fit you the words.

Sophocles.

"Bad is *all* slavery; but far less degrading,
To black man traded, than to white man trading."

MISCELLANY.

Preaching the Gospel.

"With the remarks of Dr. Baxter we fully concur, that "the plan of the scriptures is to preach the gospel to both master and slave, and let slavery abide the issue if it can. The principles of the gospel tend to mitigate the evil, and ultimately to abolish it altogther." The more the church confines herself to her peculiar&legitimate province, "the preaching of the gospel in its simplicity to those in every relation of life, the greater will be her influence in refereace to the evil. The more she diverges into the political bearings, and agitations of this question, will she hinder the attainment of the object desired, and weaken her own spiritual energy."—*Chris. Int.*

"We fully concur" also, that it is the "legitimate province" of the church, and her ministers, to preach the gospel. But what is *preaching the gospel?* That is the question. In every age, whenever Christian ministers have ventured to attack any of the prevailing systems of vice, they have been met with the stale objection, in the mouths of its votaries, "Let us alone, and confine yourselves to preaching the gospel." And many good men, deceived by the plausibility of the objection, have acknowledged its force, glad perhaps, though unconscious of it themselves, of an excuse for retiring from a storm of opposition they lacked moral courage to encounter.

Again we ask, what is preaching the gospel? Was John the Baptist a preacher of the Gospel? He "preached" in the "wilderness of Judea." And when he saw the Pharisees and Saducees "come to his baptism," he told them to "bring forth *fruits* meet for repentance." And when "the people asked him, saying, What shall we do then?"—

"*He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*

"*Then came also publicans to be baptized, and said unto him, Master, what shall we do?*

"*And he said unto them, Exact no more than that which is appointed you.*

"*And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*"

Was this the right sort of preaching?—Not according to the notion we are combating. On the principle contented for, the Tailors and the Butchers could properly have replied to John—"Mind your own business, *preach the gospel;* and whether we cheat in selling our coats or steaks, whether we cabbage cloth or sell tainted meat is nothing to you—that is a secular matter altogether: do you preach the gospel."

In like manner the publicans might have said unto him, "You have no right to intermeddle with our business of tax-gathering. What if we do get our living and enrich our families by oppressing others? that's our lookout, not yours. Besides, we act under the authority and by the appointment of the Roman Government. Take care how you interfere with politics. And moreover we do no more than our fathers and our fathers' fathers did before us—the people have become used to our taking away their earnings without their consent, they are tame and passive now, but if they hear you saying that it is not right for us to live upon their labors, it will make them discontented and render it difficult to collect the taxes. Preach the gospel, therefore, but say not a word one way or the other about *tax-gathering*. When we asked you what we must do, we did not expect you would say any thing about that."

The soldiers would next complain, that if they did not use "violence" they could not quarter themselves upon other folks without paying for it; and as for being content with their wages, it would be a hard case, indeed, if having only two *oboli*, or about three cents a day and rations, they might not mutiny whenever there was a chance of getting more pay by it. "No, no, Mr. Preacher, it may do very well for you who live so easy a life, to bid us be content with our wages; you know nothing of a soldier's hardships. But we do, and we say to you, preach the gospel, but let us alone to settle the business of our wages."

And thus by the time the Baptist had heard all the objections of the different classes of his hearers, he would have found that if he listened to them, there would be no gospel left for him to preach. All its practical duties would have been completely set aside. But he did not listen to such objections.—He did preach the gospel, not as man, but as the Holy Ghost, would have it preached. And the Commentator, Doddridge, thus remarks upon his example—"Happy the man who, imitating the impartiality of this faithful servant of God, gives to every one *his portion of meat in due season*, and abhors the thought of flattering men in their vices."

We do not read that the officers came to John to ask what they must do. Probably they thought, as is too often the case with men "drest in a little brief authority" over their fellow-men, that they were already wise enough and stood in no need of his teaching. But supposing they had come, or in default of that, that John had gone to them, when speaking to them what would he have said? Is God a respecter of persons? Verily, no; and his "messenger" would have spoken as plainly, as *specifically*, to the officers as to the soldiers. As he had said to the one, "Be content with your wages," so would he say to the others, "Be sure and pay the wages you promised. Oppress not the poor soldier. Lay not unnecessary burdens upon him." And susposing John had found a practice among the officers—a practice that has obtained in this country, if it does not now—of wheedling poor persons into their power, getting them drunk, and then persuading them to sign a bond of enlistment, would he not have denounced it? Or supposing he had found it a custom among the officers, sanctioned by the Sanhedrim of his country, whenever they were in want of soldiers, to send out an armed band of mercenaries to steal men from their homes and their families, and bring them by force to fill up the vacant ranks? When the "messenger of God" met these men chained together and driven off to sultry climes, there to be drilled and manouvred like so many machines, till death by disease or on the battle-field should come to their relief, would he have said to them as they went by him: "Pass on, pass on; clank your chains without a murmur, obey your officers, whatever they bid you, do, and 'be content' with whatever they give you, whether it be little or nothing;" while he would stop to shake hands with the officers, bid them God speed on their way, or at most say not a word to them as he passed them by? Would this be "preparing the way of the Lord?" Would this be "preaching the gospel?" Not as Christ preached it to the 'rulers' of the Jews. Not as Peter preached it in his sermon commencing, "Ye rulers of the people, and elders of Israel." Not as Paul preached it to Felix, when he reasoned of RIGHTEOUSNESS in the presence of that unjust *and tyrannical master*, until he "trembled" before the minister of the cross. Not as Luther preached it before the slavish and enslaved minions of the Sovereign Pontiff; not as Masillon preached it in the presence of Lewis XIV. and his palace courtiers, or John Knox before Queen Mary. Not as these men preached the gospel, would such preaching be; yet alas! among preachers of the present day, do we not too often find its counterpart?

St. Louis Observer.

[From the Chinese Repository.]

Walks about Canton.

CUPPING. Walking out this evening, I noticed a case of this, in which a bamboo was used instead of a cupping-glass. The operator had the man bent down in a triangular form, with his hands on his knees, while he himself was applying the bamboo to his back. One application had already been made; very little blood, however, seemed to have been drawn; but I could not perceive in what way the scarification was performed, or whether indeed there was any such operation; for a throng having gathered around the man as I stopped, made it necessary for me to push on and leave them. The operator seemed a mere charlatan; and the only peculiarities which I noticed about him, were his broad hat, the brim full six feet in circumference, and a roll of European newspapers.

NUNS. While returning, I saw a great many old women who had been to one of the public altars to pray for rain; among them was a nun; and as I passed by the altar, which stood by the way-side, I saw another, on her knees before an idol to which she was performing the kow tow,—literally knocking her head on the stones of the street. Nuns here do not hesitate to go abroad; and on such occasions they are usually dressed precisely like the priests of Budha, and have their heads shaved in the same manner.

FORTUNE TELLERS, and such like, find old China street a spacious and convenient resort. Passing through the street to-day, about two o'clock, P. M., I counted twelve of these fortune tellers, ten medical establishments, and five money changers. Two of the first were priests, one a Budhist, and the other of the Taou sect. They were all poor, filthy and beggarly in their appearance; and each had gathered around him a circle of idlers of the same description.

THE DRESS of the Chinese during the month has presented a medium between the winter and the summer dress. Hats and caps, (I speak of the common people,) have been laid aside; the number of jackets reduced to two or three; and the tight trowsers exchanged for loose ones. The gentry and officials have reduced their dresses in a similar manner; while the poorest of the common people appear not only bareheaded, but with bare backs, having but a single garment reaching from the loins to the calf of the legs.

RATS. *Non est disputandum de gustibus*, surely, thought I, when I saw an old man approaching me in the street, carrying on his shoulder a long pole or bamboo, loaded with rats. My attention was attracted to him by the tinkling of little bells which he carried in his hand fastened to the end of a short stick. There were about a dozen and a half of rats; and they were suspended from the pole, which lay across the man's shoulder, precisely in the manner described in some of the old European books about China. On inquiry I ascertained that the rats were not for sale; this indeed I suspected when the man passed me, for the animals seemed to be nothing more than rats skins stuffed; and such I understand is the fact. The man was by profession, if I was correctly informed, a rat-catcher; and those which he carried on his shoulder were designed to point out his occupation. He and his fraternity have various methods of destroying rats, but the most usual is by poison.

AN OUTCAST. Part of the suburbs of Canton, which border on the open country, are inhabited by rich and opulent people.—The houses are spacious, and the streets unfrequented by travellers. A little before sunset this evening, I passed through one of those streets into the fields beyond the suburbs. After a short excursion among the gardens, fish-ponds, &c., I turned my course homeward; and on entering another of the private streets saw a poor child which had been cast out among the rubbish from the houses of the rich men. The child was in a basket, and appeared to be about a year old. The way which I had to pass in order to reach the entrance of the street was very narrow; and the basket was so placed that I was obliged to step over it. Several individuals (natives,) had passed along just before me, and seemed not to notice the child at all; nor did I, till I was actually raising my foot over the basket. The sight shocked me, and gave me a sensation which I shall never forget. I gazed a moment at the pitiful object, and the Chinese gazed at me. They seemed as much amazed at the fan kwei, as he was at the dead child. The basket was quite small, and the child was doubled up and crowded into it, so that its head hung out over one side: the face was fair and only a little swoolen.

ANARCHY is inculcated by the classics, and required by the laws of China, as a fit exercise for the soldiers of the celestial empire. This afternoon, walking across the 'sandy ground' near the river and just beyond the western suburbs of the city, I met a small party engaged in this exercise. They were Tartars, a corporal and four privates, who had been sent out on a drill. The target was placed about eight rods distant from them. They had each a bow, strong and neatly made; and their arrows were pointed with iron and feathered. The corporal was an adept; every time he drew the bow, an arrow hit the mark. The bow and arrow were grasped at the same instant *a la Tartare;* the heels were placed together, with the body erect, the mark being off on the left. As the archer drew the bow-string, he poised on his right foot, throwing the left a little out, bending the body forward, swelling the breast, and extending the arms at full length, with the hands elevated to the level of his eyes, gave a savage grin, and let fly the arrow.

Memory.

There is no one of the faculties of the mind with which are connected so many remarkable phenomena as the memory. My readers, doubtless, recollect the well authenticated case of the German woman, who, in delirium, uttered Hebrew sentences; upon enquiry it was ascertained that when quite young, she had lived in the family of a gentleman who was accustomed to read Hebrew aloud in her presence. From this and similar cases on record, it has been supposed that no impression made on the memory is ever entirely effaced or forgotten, but only lies in a dormant state, and is susceptible of being resuscitated. The very solemn thought, (which is indeed only a continuation of this susceptibility after the body's dissolution) has been suggested, that this revived memory may be the record in which all our thoughts, words and deeds will be read in the day of final retribution.

Seneca, it is said, could repeat 2000 words in the exact order in which they were dictated to him, upon hearing them once, though they had no connexion or dependence on each other. Cyrus knew the name of every soldier in his army, and Scipio the names of all the people of Rome. Carneades would repeat any volume found in the libraries as readily as if he were reading.—A gentleman having lent Magliabecchi a manuscript, came to him soon after it was returned, and pretending that he had lost it, desired him to repeat as much of it as he could, upon which Magliabecchi wrote down the whole, without missing a word or varying the spelling. The two following extraordinary examples of retentive memory are taken from Mudie's "Observation of Nature."

I knew a fool, who was placed under the charge of a clergyman in the country, as being utterly incapable of conducting himself in ordinary matters, (he was a young man of fortune, and did not need to work except for his amusement,) and yet he could repeat every word of the clergyman's sermon, tell how many people were in the church, how any one that sat in a pew named to him was dressed, or who did or did not contribute to the poor. He could do that for any Sunday, if you gave him any hint of it; last week, or last year, was all the same to him. His memory was, in short, as perfect as memory could be; but then he had no judgment in the using of it; and so, when in company, it often made him seem, and not unfrequently made other people feel very ridiculous.

Some time ago, there was employed as a reporter to one of the morning newspapers, a gentleman of the most amiable character and the most upright conduct; but one who never made a profound or original observation in his life, unless the uncouth juxtaposition of two matters, of memory, between which there is no congruity of connexion, can be regarded as a sort of ludicrous originality.—He had been long a faithful laborer in the establishment, and so he attended the upper House, where the every day duty was then easier than that in the Commons. He took no notes whatever, and yet, if an unexpected debate sprung up, and he was left for hours before any one went to relieve him, he could write out the whole verbatim. While listening, he was literally 'held by the ear,' so as not only to be incapable of thought, but almost of the use of all his other senses. In the office, too, he was the oracle of facts and dates; and as he had read the newspapers diligently for many years, he knew almost every parliamentary sentence, and by whom it was spoken, on what evening, what was the subject of debate, and who were the principal speakers. His memory was chiefly a memory of sounds, and probably that was the reason, at least one of the reasons, why his judgment, weak as it was for the opportunities he had had, was very much superior to that of the young man previously mentioned.—*Presbyterian.*

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Concord, Jan. 6.

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